

ledged in Tibetan Buddhism. All these are celestial beings, the spontaneous emanations from the Divinity, who have never been subject to the pains of transmigration. Inferior to them are the created or mortal beings, who are divided into six classes, named *Droba-Rikdruk*, the "six advancers or progressors," because their souls progress by transmigration from one state to a better state, until they finally attain absorption into the divine essence; after which they are no longer subject to transmigration. These six classes are—

1. *Lhá*, "Gods," equivalent to the Hindu *Sura* and *Deva*.
2. *Lhá-ma-yin*, or *Lhá-min*, "Demi-gods or Titans," equivalent to the Hindu *Asura* and *Daiya*.
3. *Mi*, "Man;" the Sanskrit *Manushya*.
4. *Dudro*, "Brutes;" in Sanscrit *Tiryak*, "crookedly," because they walk a little out of the right path.
5. *Fidok*, "Goblins;" in Sanscrit *preta*.
6. *Myalba*, "the damned;" in Sanscrit *Náraka*.*

It is one of the most essential dogmas of the doctrine of transmigration that the disembodied soul is incapable of receiving either reward or punishment. Hence the belief in other grades of mortal beings, both superior and inferior to man. The good man, after death, is supposed to be raised to the dignity of a *Lhamayin*, or demi-god, while the bad man is degraded to the state of a *Dudro*, or brute. These different orders of beings were not the invention of the Buddhists, for they existed long before the rise of Buddhism, and were the offspring of man's yearning for a future and better state. Like as in India, where the Brahmans have declared all the ancient

* The hells are divided into eight cold and sixteen hot hells, which are favourite subjects of representation with the Chinese and Tibetan painters. The punishments are *not everlasting*; finite sin is expiated by finite punishment; and when the expiation is completed, the person is born again. See also Fra Orazio, *Nouv. Jour. As.* tom. XIV. p. 410.

The former

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word means haunted by an unembodied spirit, the latter means haunted by the spirit of a living person.

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HEAD DRESS--kasába the red turban worn by ArGHon women, generally adorned with a turquoise-studded silver or gold ornament, called "joogin" fastened above the centre of the forehead, daón the white sheet worn over the kasába, covering the whole of it, except a band across the forehead, and coming down behind as far as the waist, peyrak the broad stiff leather, turquoise studded head-dress worn, always by Buddhist women of Ladák, and occasionally by ArGHon women. The size of the peyrak depends upon the wealth of the owner--a good one is perhaps 10 inches wide at the top and 3 feet long, and worth Rs. 300. The ordinary peyrak is perhaps 4 inches wide and 24 inches long, and worth about 50 rupees. When a woman is young she invests her worldly wealth in turquoises, which she fastens on to her peyrak. Later on, when her eldest daughter marries, most of these turquoises are given to her as a dowry. The turquoises used for this purpose come from China. They are large flattish stones of a greenish colour and [59] full of flaws. Even a good one is worth only about 50 rupees.

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In former days the Buddhists had a prejudice against the kasába and daón, and they would not allow any woman wearing this head-dress, to come upon their fields, the prejudice has now almost entirely died out.

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HEATHEN--The Ladákis have no such word, they would speak of a person as belonging to a certain religion. If they wished to say he was an atheist, they could apply to him the word "armen-dirmen".

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HEAVEN--namkha the region or space above us--the sky--where the birds are flying and the saints are soaring, where it lightens and thunders, etc.--the ether--as the fifth element (vide Jaschke's Dict. p. 303) zhingkhám or thóris or ótsál the everlasting abode of the spirits of the pious or of those who have atoned for their sins by remaining in hell for a certain time. The Buddhist heaven is not like the Christian heaven--indeed it is hard to say what it is supposed to be like, for it must be remembered that for a Buddhist to speak of "going to heaven" is equivalent to his speaking of "attaining nirvána" (which see). Tibetans of the

lower classes know nothing of their religion in regard to heaven and hell, beyond the fact that, when the end comes, their souls or spirits will be dealt with according to their deserts, when the pious will at once enter heaven ("thoris thop ches") and the wicked will have to atone for sins by remaining for a certain time in one of the 18 Buddhist hells. A better educated Ladáki would say that the soul ("sem") was like a drop of water, a mere isolated atom, during the period of its connection with this world (jiksten), but that when it was admitted into heaven, i. e., attained nirvana ("stongpa ngaid thop ches"), it was absorbed into a sea of infinity. According to Buddhist ideas therefore, there can be no idea of heaven as a place of reward. Their heaven is a place of absorption into the absolute infinite, of escape from the troubles inseparable from life in this world, a place where all individuality ceases to exist; where there is no such thing as sensation either pleasurable or the reverse, in short it is a place of spiritual annihilation. It is very strange that Buddhism should have made such way in the world, for men are certainly not mostly philosophers, and yet we find some hundreds of millions of the human race, professing this very philosophic, matter of fact, unattractive religion, a religion which practically teaches its followers that life is a curse, and that the goal towards which they should struggle is the attainment of "nirvana", or in other words absolute extinction, both bodily and spiritual. There is in it no idea of a benign intercession, or a free forgiveness of sins, or of a better world to come, all is a matter of account, certain actions are equivalent to a certain amount of evil, others are equivalent to a certain amount of good, the debit and credit sides of the accounts are unerringly kept, and in the end, if the soul has no outstandings to pay off, it is extinguished, otherwise it must go to hell [60] for a time before reaching the goal of its ambition--annihilation. Is the Buddhist faith answerable for the stoical character of its adherents, or was it originally accepted by these, because it accorded with their temperament? However that may be, it is certain that in Ladák, at any rate, Buddhists are now quite satisfied with their own religion, and are not in the least inclined to embrace either Christianity or the more popular faith of Islam. On the other hand, they regard persons of other religions with a benevolent indifference. The religion to which a person belongs, is, in the opinion of Ladakis, a good enough religion for such

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person, and it would never occur to them as possible that all persons not included in any particular faith, should be slain in this world or eternally damned in the next. This freedom from religious bigotry, which is enacted in one of the edicts of Asoka, doubtless accounts for the readiness with which a Ladáki will change his or her religion, when, from a worldly point of view, it suits so to do.

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HELL--ngiáwa or ngiálwa. The Buddhists have 18 different hells, such as the hot hell, the cold hell, etc. They imagine that when the allotted number of re-births or re-embodiments has taken place, the soul, or "sem", should attain "nirvána", or, as they would put it, go to heaven (thoris thop ches), but if owing to sins (rdikpa) committed in this world (jikrtén), the soul is unfit for nirvána (stongpa ngyid), it has to go to one of the hells for a certain period. There is no such a thing as eternal punishment in the Buddhist religious code. Eedaks or Yeedaks is the name of a kind of hell, or according to Jaschke "the fifth class of beings of Buddhist cosmography condemned in a fore-hell to suffer perpetual hunger and thirst; a grade of punishment preceding the final and full torments of hell, they are represented as giants with huge bellies and very narrow throats, inhabiting the air."

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Between the time of death and re-birth the disembodied soul is said to be wandering about in space (khorwároo kiám ches), it does not go to heaven or hell between the periods of re-birth. But see also "Metempsychosis."

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[61]HERMAPHRODITE--Not known in Ladák. Ladákis think ill luck is caused by human monstrosities, and it is therefore probable that these are killed as soon as they are born.

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HIGHWAYMEN--chakpa. Highway robbery is unknown in Ladák, but in Chángtháng (Lhása territory), where the people are less timid than Ladákis, it occasionally happens that Ladák trading parties are attacked by Tartar robbers termed "chakpa". ArGHóns (see half caste) are more than a match for these highwaymen, but the Bots (i. e. Ladák Buddhists) seldom attempt resistance, although their party may far outnumber that of the robbers.

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HINGE--kabza. The Ladákis don't use hinges--an iron hook and eye arrangement serves with them for a hinge.

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•[772]

Gods (104) saw the first knot's growth,

104. The reed of the magic arrow grew "through three realms"; these are the three realms of ancient Tibetan cosmology: the realm of the gods, the realm of human beings and that of the nymphs /or, sprites/ (nagas), the latter being under the earth.

Gods high and mighty saw it being formed.
Nymphs saw the second knot's growth,
Nymph Nor-dsom-mo, she saw it.
Men saw the third knot's growth,
Men of clever mind saw it come into being.

/99/ The Chirpon people:

Good!

The same: Say what is the reed's father's name (105)?

[774] 105. This discussion here concerns the father, mother and child of the reed. Buddhists, as well as Hindus, consider all things of nature as beings with souls, in that all possess something of the substance of the world soul (the Brahma).

Reed's mother's name--what might it be?
And the reed itself--what is it called?

The men from Kalatse (Dragshos people) answer:

Reed's father's name is "Great Reed" (rgya-smyug),
And its mother's name is--spindle reed (106) (p'ah-smyug),

[831] 106. The spindle is considered the symbol of the female, the arrow as that of the male sex. Compare the use of the "spear of Mars" to designate the male, and of the "apple of Aphrodite" to designate the female sex in Occidental scholarship.

And its own name is--arrow reed (md'a-msyug).

782 creatures! Come down, we pray you, from thy celestial abode! Descend with thy retinue of gods, giants and freers! In all humility we fall down before thy lotus feet! Release us from all distress! Oh sacred Mother!" (At this point the suppliant makes an offering of flowers, incense, rice, or little lamps before the statue or image of Tara.) "We praise thee, Oh exalted and adored Tara, thou who art adored by all kings and princes of the ten points of heaven /literally: "of the compass."--translator /, now, in the present, in the past, and in the future! We implore thee to receive graciously this offering of flowers, incense, lamps, food, music of the symbols, and other gifts! In all sincerity we implore thee that thou mayst enjoy the food that is here offered to thee in all thy celestial shapes /167/! The most sinful hearts, nay, even the committers of the Ten Sins (151)

[779] 151. The "Ten Sins" correspond to the Ten Commandments of Buddhism, the trespasses of which they constitute: One must not kill any living creatures, one must not steal, not commit any unchaste deeds, not lie, one must not partake of inebriating beverages, and so forth; the "Five Enormous Sins" (sdiḡ-pa t'sad-med lha) are: 1. Patricide; 2. Matricide; 3. The slander of the "Exalted Lama" (the chief Superior Lama); 4. The destruction of the image of the "Blissfully perfect." That is the designation for the (fabricated) six predecessors of Gautama Buddha (bde-b'zin bseḡs-pa; Sanskrit, Tathagata), who are frequently represented in a group on pictures; 5. To kill one's virtuous abbot.

and of the Five Enormous Sins (t'sad-med lha), will obtain forgiveness and perfection of heart if they repentantly confess their sins to thee. When we (human beings) in the three regions (152) have amassed merit,

• [772] 152. The three "Regions of the Heavens" are: 1. the region of desire; foolish desire leads to the formation of shapes and finally of living creatures; 2. the region of the shapes; 3. the formless world.

then we rejoice over this good fortune, all the more when we think of the lot of the animals who are miserably submerged in the sea of suffering. For their sake we are now turning the Wheel of the Law (153). We

153. To "turn the Wheel of the Law" is the Buddhistic expression

15: Francke
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AJ4 West Tibetans AJ4

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/For details on the cosmology, see category 773. --Analyst/

173 river," (2) 2. the Karnali-Ganges, which flows to the south, rMa-
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2. Literally, "the (river) springing forth out of the mouth of the lion"; the literal meanings correspond in the case of the following names.

bya-kha-bab, or "peacock river," 3. the Brahmaputra, which flows towards the east, rTa-mchog-kha-bab, the "horse river," and 4. the Tarim or Sita, which flows to the north. Other systems add two more rivers, and leave out two of the preceding ones. The other two rivers are the Oxus or Rakshu, and the Sutlej or Glan-chen-kha-bab, or the "ox river." But whichever of these rivers we accept, the territory that their streams enclose is always the area of the ancient West Tibetan kingdom which included the district of the sacred lakes.

773 /8/ Three groups of sagas are concerned with the creation and
772 the populating of this world. Of these three groups, two belong to the Kesar saga, and one to the treasury of the Dard. The creation of the land of Glin according to the prelude to the Kesar saga (1):

1. A Lower Ladakhi Version, Prelude, No. 5¹

A hero of prehistory, by the name of Don-gsum-mi-la-snon-mo had killed a monster with nine heads and from the parts of its body he built the castle of Glin and the countryside of Glin. From the heads, legs, arms, and ribs he built the castle; from the lungs he built the golden mountain; from the heart the silver mountain; from the stomach the Groma plain; from the intestines the rGui-ma gorge; from the "little stomach" he built the hunting grounds of sPo-tho-han-ma; from the monster's eyes the spring Thsan-ya (probably the area of the lakes); from the nose the place sKad-snyan-glin-bu; from the kidneys he built the cliff rGyab-rten.

According to the Kesar saga (Lower Ladakhi Version, Nos. 69 and 74¹) the populating of the country took place in two ways. According to one version the different animals, but also the sun, the moon, and the stars, were immediately born of Gog-bzan-lha-mo, the mother of Kesar. According to the other version, the hero of prehistory brings dPal-le, mother animals and mother treasures (among them the progenitors of the sun, the moon, and so on) from a ruined castle (2). A terrible hailstorm descends upon

2. In the case of these treasures in the ruined castle,
¹ [see pp. 1-8, Cat. 116 for references. -- Analyst]

the idea of the wreckage of an earlier world that has
perished is probably to be thought of.

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Gog-bzan-lha-mo, as well as upon the mother animals and treasures,
and all begin to give birth.

According to the Dard version, which can be pursued from mDa
all the way to Shel east of Leh, the earth rose up out of the world
ocean and was then sown with seeds. Here we are dealing with
trees and with types of grain (3).

3. This so-called Dard version probably came early to
the Dard together with Buddhism. This saga is to be [113]
found in the Kandschur, La Vol. 26 of the mDo class.
(Journal and Proceedings of the Asiatic Society of Bengal,
Vol. VII, Csoma de Koros.)

The contrast between Tibetan and Dard could not be expressed
more clearly than is done in the myths about the origin of the world.
The Tibetan as a nomad and a hunter speaks only of the animal
world. The Dard, as an industrious tiller of the soil, speaks only of
the plant world. On the other hand, neither tells of the first ap-
pearance of man. The "Prelude to the Kesar Saga" begins immedi-
ately with a "primitive father" and a "primitive mother," and these
are assumed to have as independent an existence as the gods, the
earth mother, and the Nagas.

Since the primitive animals play such an important part in the
mythology, occupying a place next to the sun and the moon, yes,
even at the side of the gods, the most important of them will be
enumerated here: Of Gog-bzan-lha-mo are born: sun and moon
high up in the sky; Sen-ge-dkar-mo-gYu-ral-can, "the white
lioness with the turquoise mane /literally: locks/," the personifica-
tion of the glacier, the riding animal of the queen of heaven; on
the high mountain, Bya-rgyal-rgod-po, "the wild king of the birds,"
on the high cliff (according to another version Skyin-chen-ba-rgan,
"the big old ibex" is born there); rKyan-byun-kha-dkar, "White
mouth, originating from the kiang," a horse of the steppes; Nya-mo-
gser-mig, "fish golden eye," in the middle of the sea; aBron-byun-
tog-po, "the evil one stemming from the wild yak," a yak, on the
meadow; a few other animals, among them three frogs, a golden
one, a blue one, and a white one, have become the best known.

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Among the mother animals that have been taken from the ruined
castle, the most famous ones are: Tsha-ldan, a mare; Khyi-mo-dkar-

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/Illustrations and Photographs./

532 / (1)/ Number 1. Dance of the bride purchasers (Drawing by
585 a native artist in Ladakh).

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535 The bride purchasers (five here instead of seven) can be identi-
534 fied by their tall, golden hats, which characterize them as "children
415 of the gods." The leader is holding an arrow with little flags in his
hand. They dance by sliding a shawl like a snake across their
shoulders. The music: Two oboe players, two drummers each with
two kettledrums, and two tambourine beaters. The people clap
their hands to the beat of the music. The family of the bride is
inside the tent. Beer jugs made of clay and brass.

778 / (2)/ No. 2. Altars that have fallen into disrepair, dedicated
772 to the three realms of the world. They were probably
painted blue, red, and white. In the Skinling Valley near
Khalatse.

531/ No. 3. Rock drawings along the Indus River near Khalatse.
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137 Buddhist stupas, between them a small, horned altar belonging
to the pre-Buddhist religion. Twigs of the caper shrub.

778 / (3)/ No. 4. Rig-adzin-mgon-po of Gad-pa near Leh.

Three stupas of blue, white, and red color respectively. Con-
tinued existence of altars painted in the same manner and belong-
ing to the old religion, within Buddhism.

133 / (4)/ No. 5. View of the Tibetan part of the upper Sutlej
778 Valley.

Rough altar of the pre-Buddhist religion. Drawing by Prince
Waldemar of Prussia (1845).

772 / (5)/ No. 6. The holy mountain Purgul in the upper Sutlej
778 Valley.

Like the Kailasas it belongs to the Tibetan Olympus. Up above
live the gods and the redeemed human beings. Drawing by Prince
Waldemar of Prussia (1845).

2 [See pp. 103-112, Category 116--Analyst]

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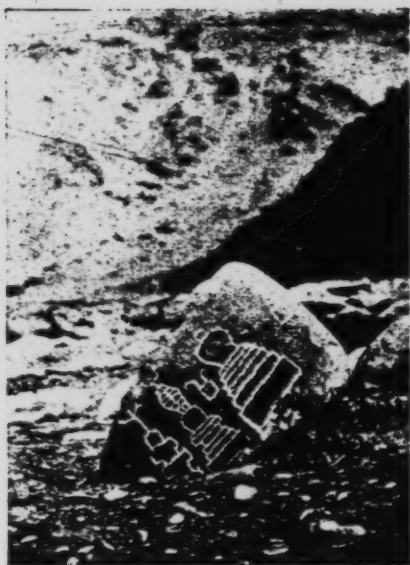


Nr. 2.

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Nr. 3. Captions for above pictures on p. 100

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Nr. 6. Caption for above picture on p. 100.

THE TREK THROUGH LADEKH TO LEH 209

unpleasant odour of those sitting around me—it was difficult at times to keep my eyes open. 796
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The costumes are as old as the play and made of beautiful brocades embroidered in gold and silver; some of the dancers wear great black hats, others giant masks of animals or the faces of the evil spirits of legendary characters, the same as are depicted on the walls of the monasteries and known to all the people from their earliest childhood. The play demonstrates how Good triumphs over Evil, but only after a two-day struggle, during which the evil hideous spirits whirl and twist, wildly charging and leaping in their frightening effort most wickedly to destroy Good. Then at long last comes the triumph of Good—Buddhism of course—over Evil, and the bad ones' terrified flight under the wrath of the flashing swords of Good. [292]

During the two days both dancers and orchestra reach a terrific speed and state of excitement, carrying with them those who are watching, the latter it is hoped by the lamas, being duly impressed by the power of the Lord Buddha and his always ultimate magnificent victory over all that is evil, however powerful the challenge may first appear, and however successful in its opening phase. 796
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Back in Leh, at night we watched the festival go on for days, for happiness was in the air; the winter with its cold and bitterness had gone, the land would again yield its fruits, the caravans would come from the "distant lands" of which the people of Ladakh had no knowledge other than that gleaned from those who came from those parts; and Good had once again, this time after a most terrific and thrilling struggle, conquered Evil.

Singing and dancing—and drinking—continued. The young men came out with hobby-horses and acted a polo game for our benefit, the girls were made to form a circle and sing to us, the bands blasted our ears with their "music", and the people were delighted that they had been able to make us as happy as they were themselves.

When all had gone and the lights had faded away, the thin 000 crescent of the moon and the twinkling stars seemed to become a brighter silver against the indigo-velvet sky which was only separated from us by the snow-capped mountains of purple brown; mountains which are said to contain untold wealth if